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Presenting The Living Light philosophy and
features of interest to spiritually-minded people.

 **Serenity**

 **Sentinel**

VOLUME IX, No. 7

JULY 1980

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Editorial Department: Richard P. Goodwin. Editor

Miriam Bostwick. Ass't Editor Britt Toquinto Ass't Editor

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Ninth

Anniversary

Service

by Richard P. Goodwin

Indeed it is a pleasure to speak to you today on the *Ninth Anniversary Service* of this church. I know that some of you were expecting our regular first of the month questions and answers, but I hope in discussing the nine years of the work and efforts of this church and its people that you will find something of value and benefit to take with you in your own personal lives.

I know many of you are not aware that one of my greatest adversities in life was being in a church, let alone being the founder and pastor of one. And so I speak to you from personal experience — that our adversities in life indeed do become our attach-

ments. It's only a matter, of course, of time.

... when we entertain in our mind the possibility of fulfilling anything that we ... have chosen to do, if we will first entertain the possibility of its fulfillment, then ... we will set the law into motion ... that is necessary for its own fulfillment.

But it was in the month of February in 1971 that the spirit that I have worked with over these many years, prior to this church, requested that a church be opened in this county. And at that request, which happened to be given to me on the morning of my

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birthday, I was very unhappy indeed, and determined that they had made a mistake and were speaking to the wrong person. However, needless to say, the request was that the doors be open not later than the first Sunday of May. Well, that gave me from February 22nd to the first few days of the month of May, which was certainly a very short time to gather up twenty-five people to sign a charter, to apply to a national organization, and a state organization, so that our church could be opened and incorporated. Needless to say, in my adversity I was indeed so busy I forgot quite frequently the adversity I had entertained for so long.

*... whatever it is you want
another to do in life, be sure
that you first do it yourself.
... because we are not
qualified to tell another and
show them the path if we are
not first walking upon it
ourselves.*

However, I have watched these past nine years with great interest. And, of course, we know that like attracts like and becomes the law of attachment — and Serenity certainly has attracted some very strong-willed people. However, our teachings — and independent

people — our teachings do not state that we should annihilate our ego, for it serves a wonderful purpose once we make some degree of effort to get it educated.

And so it is that Serenity has offered for nine years, and continues to do so, has offered a way to use our ego in an intelligent way with a faculty of reason. That it is indeed necessary, that we do have a purpose in life to serve, that to each and every individual all things indeed are possible whether we like those things or we don't — all things are possible. And so it is when we entertain in our mind the possibility of fulfilling anything that we choose or have

*Whenever we force a
suppression of any desire
that we have in consciousness,
we guarantee someday for it
to rise again.*

chosen to do, if we will first entertain the possibility of its fulfillment, then of course we will set the law into motion — that law that is necessary for its own fulfillment.

And so it is that the people of this church have and continue to make great effort with their own personal lives. Because to teach one thing in life and demonstrate its

(continued page 5)

A WANDERER

in the

SPIRIT LANDS

by Franchezzo

WELCOME ON OUR RETURN — A MAGIC MIRROR — WORK
IN THE CITIES OF EARTH — THE LAND OF REMORSE —
THE VALLEY OF PHANTOM MISTS — A HOME OF REST

CHAPTER XXVII.

Continued from last issue —

I thanked my guide for his advice and we parted. I was so very eager to progress that a very short time after this conversation saw me setting forth upon my new journey.

I found my progress not so rapid as had been the case in my previous travels through the spirit land, for now I had taken upon me the full burden of my past sins, and like the load carried by the pilgrim Christian it almost weighed me down to the earth, making my movements very slow and laborious. Like a pilgrim, I was habited in a coarse grey robe, my feet were bare and my head uncovered, for in the spirit world the condition of your mind forms your clothing and surroundings, and my

feelings then were as though I wore sackcloth and had put dust and ashes upon my head.

When I had at last crossed those dim far-off hills there lay before me a wide sandy plain — a great desert — in which I saw the barren sands of my earthly life lie scattered. No tree, no shrub, no green thing was there anywhere for the eye to rest upon, no water of refreshment to sparkle before us like hopes of happiness. There was no shade for our weary limbs should we seek for repose. The lives of those who crossed this plain in search of the rest beyond, had been barren of true, pure, unselfish affection and that self-denial which alone can make the desert to blossom like the rose and sweet waters of

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opposite is of course an absolute guarantee of failure. So whatever it is you want another to do in life, be sure that you first do it yourself. Whether it's an adversity you are growing through, or it's effort you are making to have a more peaceful and abundant life — remember, friends, the physician must first heal thyself because we are not qualified to tell another and show them the path if we are not first walking upon it ourselves.

And so I can assure you when I talk to people who have great difficulty in wending their ways to any church, I know exactly how they feel — considering I felt that way for most of my own life. You see, I never felt it was necessary to go to a church, because God was everywhere, and God being everywhere there was no place for me to go, because wherever I was, there God would be. And of course, that is true. But it's like learning to play ball or any other sport — he who associates with one who is learning about any particular path supports his own efforts. And so those who are interested in improving their lives, in finding a more spiritual awakening within themselves, of course it is to

their own best interest that they make some effort to associate with people who are making the same effort.

You know, it's really interesting, because it brings to mind about the reformers in life. I don't think I was adverse to that attitude of mind called "reforming" because it doesn't seem to be of interest to me to reform anyone, but it is interesting to note the attitude of the reformers in life. It's like a person, you know, for some reason or other they have made a decision that they must stop eating certain foods, or they must stop doing certain things, or they must stop smoking, or they must stop something, and they go ahead and they do it. The very first thing that you see taking place is they go out on a bandwagon

*... whenever we seek to
change . . . we always face
the obstruction of the
patterns of mind that
we already have.*

to force everybody else to do what they forced themselves to do. I bring this up because it is so much in keeping with The Living Light philosophy. Whenever we force a suppression of any desire that we have in consciousness, we guarantee someday for it to rise again. And our teaching has always been

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Visitors' Views

"The people of the church, as always, radiated with good feelings. The vibrations aided in a powerful meditation for me. I felt a real decided change while undergoing the healing. I was impressed as always by the readings, the energy and the ability to tie in so accurately and rapidly makes me want to know more about what is done. The reading of me missed some of the big things going on in my life but accurately reflected my consciousness at the services today, and reflected larger trends in my life. It just makes me want to know more."

* * * * *

"I deeply appreciate the experience I was given today. It opened my eyes to not only deal with my problems but to aid others with theirs. Thank you."

* * * * *

"Very enlightening experience to be a part of." — G.F.

"Living the 'soul expression' & wisdom is truly felt and demonstrated in the service and among the fellowship. I wish to compliment the harmony & vibration that flows most powerfully here. I feel "at home" with the outer format of the service & know that true healing is occurring here. The positive affirmation in the sermon-lecture is very inspiring." — L.

* * * * *

"I feel as though there is real meaning and truth in this philosophy. I am astonished of the spiritual fulfillment that the people here feel. I also think that this is a beautiful place."

* * * * *

"Very impressive" — L. R.

* * * * *

"I found these services to be quite enjoyable. I enjoyed most the humor and togetherness and the rapport with the congregation." Z.

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continued from page 5

never to suppress the desires in your mind but to fulfill, or to educate them. Because you see, my friends, if you suppress a desire of your own, your mind will dictate that that same desire, whenever you see it expressed in another, must be suppressed. And so that is the mark of these instantaneous reformings in life.

... the best time to make some effort to still the mind, which most people call meditation, is early in the morning before it becomes so extremely active, and so involved with all of the variety of creation.

The spiritual path, I have found in these past 39 years, is not a path of miraculous change — it doesn't work that way. Repetition is the law, and the only law, through which change is made possible. And so when we start on any type of a self-improvement program, or any type of a spiritual path, we don't have a spontaneous, miraculous change that takes place in our life, it's a very slow, gradual process, that is if you make daily effort. If you make spontaneous, weekly, or monthly effort, then of course it's more of a snail's pace and

it does indeed, from what I have viewed, take many, many centuries.

But whenever we seek to change, to bring about a change in our life, we always face the obstruction of the patterns of mind that we already have. We want to make changes from the way we have experienced our life — that is certain changes. I don't know

... in your thoughts of judgment in life, remember they lead quickly to adversities, and from those adversities to long-lasting attachments.

of anyone that wants to change their whole life. But there are certain things in their life that they would like to change. Now when you think about those changes, you must remember that you have certain patterns of mind that are very strong from directing energy to them over a period of many years. And so you must face, in your interest in bringing about changes in your life, you must face the emotional trauma, and the experience of the other patterns revolting against your thought of bringing about a change. But like everything in life, whether we like it or not, change is inevitable in

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The various sects engage in a common purpose to help mankind.

Views of Our Heavenly Home

by Andrew Jackson Davis

CHAPTER X. — WONDERFUL SCENES IN THE SUMMERLAND

Continued from last issue—

It was a perception of this, doubtless, that impressed Swedenborg to affirm that, in all the heavens, the "word" was recognized and read in its true spiritual and celestial sense, and in the ancient language of correspondence; for there, in yonder vast northeastern continent of most advanced sectarian religions, you behold profound veneration for what upon earth is called "God's truth," or "Bible truth;" and, most remarkable to relate, some of the assembled congregations are this moment receiving instructions from men who on earth were distinguished clergymen, discoursing upon themes involving a figurative translation of parts of the New Testament! Camp-meetings and grove-gatherings of the differ-

ent forms of religion, all upon a Bible basis, seem to be almost the only thought and purpose of the countless multitudes. "Religion is the chief concern" of immortals who, not enlightened upon great and most interior principles, and finding that they yet have time given them to "make their election sure," give themselves up to the most incessant industry among each other, also as missionaries to all accessible earths in their universe. Beholding all this splendor and gorgeousness in the country of the "house of many mansions," and especially realizing how intellectually contracted, and how spiritually honest and faithful withal, all sectarians naturally are — even after death, when many men and women become very beautiful spirits and angels in

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evolution, and our eternal soul is expressing through forms that are constantly changing and evolving. We have accepted most of the natural changes in evolution. The problem is that we don't want to accept the possibility of changes in our mind and in our mental attitude, and so that's where we seem to have most of our struggle.

Whenever your mind is so filled with things that you find discordant, robbing you of the peace passing all understanding, then it's a very simple step to go beyond it. But when man thinks, well, what's beyond my mind? — then he's still in the mind. So it is a matter of gaining control of the mental process and shutting it off, at least for a moment. That comes of course with daily effort. And the best time to make some effort to

... without tolerance there is no success in life. . . to be successful is to be successful within, for only what is within you will go with you when you leave this old physical world.

still the mind, which most people call meditation, is early in the morning before it becomes so extremely

active, and so involved with all of the variety of creation.

I want to thank all of you, especially the people who have come to our church over these many years, and the membership of this church, who have made so much effort to continue to serve God and the ministering angels of the spirit world — that those people who wend their way here, and sometimes we don't see again for many years, they come, and whether or not they believe or disbelieve is not really what's important. What is important is they have been exposed to this understanding, and in that exposure it is recorded in their memory par excellence. And someday in this great eternity in time of need, I know it will serve them very well. And I hope that all of you will remember, as I remind myself, in your thoughts of judgment in life, remember

... whatever you think within is what manifests for you without. And when you leave this physical world you will see that so very clearly.

they lead quickly to adversities, and from those adversities to long-lasting attachments. But if we will make friends with the things in life
(continued page 13)

ivocation

*Oh, God, may we always see
That our desires come from
Thee*

*And may we gratefully
Return them to Thee.*

eading

So much of what we do in life is based upon desire. We desire to do this and that, to have this and that, and to become this and that. All the while we are desiring, we are using our minds to figure out a way to fulfill our desires, and setting up schedules and goals for their fulfillment. The Living Light philosophy teaches that desire comes from the Divine, from God, and that when it is given back to God for fulfillment, that it is released from the control of the mind, then we will experience fulfillment of the desire.

It requires some humbling of oneself to give up controlling with thoughts the what, when, where, and how these desires will be fulfilled. However, it is when we do give up our mental activity and put the desire into God's hands, that we receive fulfillment. We receive in God's way, at God's time, and in keeping with laws that we have established.

Giving up control of our desires to God does not mean sitting back and waiting for their fulfillment to drop into our lap. It does mean doing our part — whatever that may be, but with an attitude of mind that is freed from concern over success or achievement. For when we are concerned about succeeding in our desire, we have placed the mind's control on it, and we then experience fear — fear of failure, fear that the desire is unattainable. Thus, our concern over fulfillment must be released from the mind, and faith that God will work his wonders must be substituted.

Thus, whether our desire is to become a professional in a chosen field, to acquire a new status, a new material object, or a better life, all of these desires come from God — from the desire to grow and have a fulfilling life, and they will be fulfilled when we give them back to God.

enediction

*Thank you, God, for this
desire
I know that it will transpire*

*I know that it will be
Fulfilled by Thee.*

Today's View of Past Frontiers

SPIRITUALISM IN NEW ENGLAND

by C. Harrison Engel — National Missionary

Excerpts from CENTENNIAL BOOK OF MODERN SPIRITUALISM IN AMERICA

Continued from last issue —

Many years before the National Association was born Summer colonies (Camps) in quiet retreats came into being all over New England. Camp Etna in Maine, Lake Pleasant and Onset in Massachusetts were the largest. Lake Pleasant the oldest of them all, the year 1947, celebrated its 75th year of continuous annual camp meetings. Etna now having the largest audiences (Seating 1200 in their Temple), Lakewood, Temple Heights, Niantic and Onset are all near the three-quarter century mark and hold annual convocations. It is interesting to know that such thinkers as Colonel Robert G. Ingersoll and Elbert Hubbard lectured at these camps and by their lectures contributed largely to payment of the Temple building at Lake Pleasant; — that Cora L. V. Richmond, Andrew Jackson Davis, Prof. Eastman, Dr. Peebles, Moses Hull, Harrison D. Barrett, Colville,

Sprague and all the early trail blazers spoke in these New England Camps. Ten thousand people on the grounds on Sundays was a record that no other religious camps could vie with. Special Sunday trains from Boston and other large cities to these camps brought ever more strangers searching for this larger truth. After 1893 came the inception of local churches and Spiritualism became truly a part of American culture.

Upon the heels of this generation came the marvelous mediumship of Elizabeth Harlow (Goetz) and Mary Scanlon (May Pepper Vanderbilt), two factory girls who in their earliest teens were entranced. Mrs. Goetz, to become the greatest woman orator and thinker of her day, to be heard throughout this country and abroad, and Mrs. Vanderbilt the greatest woman test-medium, appearing before crowned heads of Europe and throughout America.

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NEWS and VIEWS

The Living Light philosophy teaches that desire is God's expression—that desires are from God, from goodness, from an inner craving for growth and change. The reason that man has problems with fulfillment of his desires, The Living Light philosophy teaches, is that man's mind takes hold of the desire and creates the very obstructions that then stand between man and fulfillment of his desire. These obstructions are created whenever any "if, and, or but" is placed into the desire, or any doubt or uncertainty is placed into its fulfillment.

In "Tools for Transformation"* a method is given by which "all of us, as co-creative, intelligent beings can manifest every desire through universal laws." The method is called the "3 R's" — Request, Release, and Receive. The first "R" Request, often considered prayer, must be a clearly focused request free from un-

certainty, doubt, or conditions. The Request must have "a determination, a knowing at that moment your image has begun accumulating life substance for its clothing in material reality." If you then "relax, with an anticipation of things as yet unseen, but certain of the end result, you have taken the next step in realizing your desire"—which is Release—"letting go, allowing the thought-creation to take wing and unfold—attracting to itself experiences of like substance."

The final "R"—Receive—is "the fruition of your original desire." "You have clearly defined your desire and have entrusted it to the process of positive thought. And now, with happy anticipation, you rest in the delight of the manifestation of your thought. Here you may add an emotional nutrient, the elixir of gratitude." "Gratitude is applied appreciation," according to The Living Light philosophy—springing from the soul—a thanks-giving to God for fulfillment of the desire—the desire that came from God, and returns to God in our gratitude.

**New Realities*, Vol. III, No. 3; based upon material by Eve Weir.

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that we seem to think that we are adverse to, then we won't have to have them attached to our lives.

You see, my friends, it serves a wonderful purpose in the expanding of duty, and gratitude, and tolerance. As I have often said, without tolerance there is no success in life. And if you look at anyone that is successful in any field, you can be rest assured, they are very tolerant in that particular field of their interest. So we all want to be successful in something. And I hope you'll remember that success doesn't necessarily mean making money. Because to be successful is to be successful within, for only what is within you will go with you when you leave this old physical world. So if your interest is being only successful in money in the material world, you have to leave all of that behind, but you do take the thought with you. But what good is the thought of it when in the world we are all going to, there is nothing to purchase, and there is nothing to sell? You see, my friends, whatever you think within is what manifests for you without. And when you leave this physical world you will see that so very clearly. If you have not made

the effort to concentrate, to gain control of the human mind, when you leave this physical body and you think of a rose, a rose will appear, but the next second you're thinking perhaps of a weed, and a weed will appear. And so it is you see, the outward revelation, the outward manifestation is the revelation of the attitude within. Here we have a physical buffer and we do not see it as readily happening to us. But all of our experiences in life are the direct effects of our thoughts and of our attitudes, and when we shed this physical body and we express in the next world, the astral, the mental, the spiritual — whatever thought you have in your mind, that is what you experience. So does it not behoove us to gain some degree of control of our mind here and now.

*To learn to be with a person,
place, or thing and never
a part of the person, place,
or thing. That's when you
truly express your
individuality, that's when
you truly experience freedom.*

I assure you in these many years, it has been revealed to me thousands of times—that's the way the world really is. If you have thoughts of goodness,
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The Strange Story *of*

by Anita Silvani

AHRINZIMAN

CHAPTER VIII

THE VENGEANCE PACK OF INFERNO; HOW TO DOMINATE THEM; INTELLIGENCE RULES IN HELL AS WELL AS IN HEAVEN; HOW ASTRAL SPRITES AFFECT HUMANITY; DISEASE POISONS

Continued from last issue—

There were some creatures like unto black cats in the shape of the bodies, yet with flat, wide heads and two enormous teeth like tusks which projected from either jaw, while the small teeth were sharp and jagged like the teeth of a saw, and they had claws of extraordinary size and sharpness. I could well fancy these creatures tearing their prey to pieces in the most horrible manner with such teeth and claws. They attracted my attention especially because there were so many of them, and because they hung around me more closely than did any of the other distorted representations of animal life on Earth.

These Astral animals and birds seemed a distinct and al-

most material class in themselves. The semi-human impish looking creatures which I have described as being the creations of the passions of men's Animal Souls came next in order. Then there were low, Earth-bound Spirits who were distinctly human, and who had lived an Earth life of much evil and degradation, but who, because of the fact that they possessed Souls, were of a degree of intelligence far beyond the other Soulless creatures. Some of these unfortunate bound Spirits were, however, of so very low a type of human life, so slightly developed in intellect, that it required a fine perception to distinguish between them and those who were semi-human and Soulless.

Above this class of Earth-

THE STRANGE STORY OF AHRINZIMAN

bound Spirits I saw others, far superior in their intellectual development, far more unmistakably responsible individuals, but who were of so repulsively evil a type of wickedness that it was impossible not to shrink from all approach to contact with them. Despite the savage, bestial expression on their faces, despite the horrible resemblance they bore in action, and even in some cases in feature, to the wild beasts around me, I knew that these were indeed the Spirits of men and, alas! of women, for there were among them some hideous travesties of womanhood. That they were born as the offspring of lives of the most revolting cruelty and wickedness on Earth, and that the higher faculties of their Souls should be literally still in the germ state, only made the sight of them the more terrible, since immense periods of time must of necessity elapse ere those undeveloped seeds of good within their Souls would begin to grow.

As Mansur pointed them out to me he said: "Behold those Beings whose cowardly cruelty makes of them the most abject and yet the most dangerous of thy slaves! If thou wouldst dominate them thou must possess the most

unceasing watchfulness, the most relentless determination; and should they hesitate to obey thee thou must at once consign them to the most cruel punishments at the hands of their savage fellows. If thou dost show to them one atom of pity they will cease to fear thee, and will turn to rend thee in pieces at the first chance. Remember, that in this sphere their strength of body is ever greater than thine, because they possess a more dense degree of materiality than thou. This is their sphere, and thou art in a manner an intruder. If thou art to reign here it must be by the force of thy will, the power of thine intellect, the degree of thy knowledge of Spiritual laws, not by mere brute force, for the strength of such Being as those around thee is stupendous! Were they once freed from the restraint that is ever exercised over them in Spirit life by the higher intelligences, these Beings possess a strength sufficient to destroy all the forms of life on Earth which are higher than themselves. At present they may be said to be imprisoned in the limits of this sphere, and amongst creatures of their own kind. To enable them to act upon the inhabitants of any other

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Dictionary

of

The Living Light Philosophy



*F*ate is restricted exclusively to the realm in which it was created — the mental realm. When we accept whatever experience we encounter as that being our destiny, or our fate, then we remove ourselves from the law of personal responsibility, and we give up our 10% freewill. We resign ourselves to things the way they are rather than face the possibility that we can change them by making a little effort to change our thought, our attitude, our vibration.

*F*ear is the fulfillment of the desire of our mind. It is not the fulfillment of the Divine desire, for Divine desire is fulfilled within itself. This experience of fear is the effect of our own mental judgments. We can never fear what we do not judge.

"People pleaser" — This need to please others, this need to be wanted, this need to be liked, is nothing more nor less than a distortion of the Divine awareness within us that we are in truth a part of everything, everywhere, at all times, that we have always been, and because we have always been, we will always be.

Sadness — sadness and joy, being the opposite of the same pole, are not different to us until we make them so by our own judgment. It is only when we make the judgment how a desire is to be fulfilled that we experience what is known as sadness.

THE STRANGE STORY OF AHRINZIMAN

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sphere, or to affect the material things of Earth life, it is necessary that they be brought under the influence of the will of some Spirit or Mortal strong enough and intelligent enough to counteract the will force which now holds them in bondage. Once they are fully dominated by some powerful Spirit, either in or out of the flesh, they can be used like a mass of puppets, and when they are brought into contact with certain magnetic conditions in Earth life they possess a force sufficient to enable them to move large obstructions as one would lift a feather.

"Their magnetism may be said to resemble a powerful explosive gas, whose expansive force can shatter the strongest masonry, and the pressure they can bring to bear upon the mortal envelope of man would be great enough to crush his Earthly body into a shapeless mass, as though the chariot wheels of the great God of Thunder had passed over it.

"With Jelal-ud-din thou didst see somewhat of the powerful nature of certain chemical fumes that he distilled, but thou canst but faintly conceive as yet of the vastness of the hidden powers in nature,

and still less canst thou realize that, compared with the powers possessed by Spiritual nature, those of the material Earth are but as children's playthings. In all the wondrous tales told of the miraculous things which have been wrought by the power of Magic the basis of the power called into action was this influence of the master mind of the magician upon these almost material Astral Beings. Under the controlling will of their Master they did mighty works, transporting objects to a great distance, or acting as a destroying force upon some enemy. Most often their aid has been invoked solely for purposes of evil, for as a rule those who sought their aid did so in order to grasp at boundless power, and minister to their all-absorbing ambition. Yet there is no reason why their services should not be made use of for good as well as for evil, save that, drawing such a force as this around a mortal brings up from the dark depths of the infernal regions a countless host of kindred Spirits, whose influence it is difficult to shake off again. When I tell thee that these Beings are dominated by the wills of the higher intelligences I mean not alone that higher intelligence which is

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Do you believe in the perfect independence of the human mind?

THE
P E N E T R A L I A

BEING HARMONIAL ANSWERS TO IMPORTANT QUESTIONS

Continued from last issue—

by Andrew Jackson Davis

QUESTIONS ON THE MYTHS OF MODERN THEOLOGY

*“The man is thought a knave or fool,
Or bigot, plotting crime,
Who, for the advancement of his kind,
Is wiser than his time.
For him the hemlock shall distil;
For him the axe be bared;
For him the gibbet shall be built;
For him the stake prepared;
Him shall the scorn and wrath of men
Pursue with deadly aim;
And malice, envy, spite, and lies,
Shall desecrate his name.
But truth shall conquer at the last—
For round and round we run,
And ever the right comes uppermost,
And ever is justice done.”*

Senex asks: “Are the ‘higher law’ doctrines of the present day any better than the highest doctrine of the New England Church?

Yes; the higher law of Nature is higher than the theology of any church; than the authority of any book. But the higher law of Nature is no

higher than some of the teachings of Jesus.

Why do Nature and Jesus agree in this law?

Because Jesus found his authority within. He taught *this* principle and *that* precept upon the authority of his spiritually-illuminated intuitions; never relied upon any

THE STRANGE STORY OF AHRINZIMAN

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devoted to goodness and purity. Evil is in all respects as powerful as Good. The Higher Degree of knowledge and intellectual power belongs to Evil as much as to Good, and the mind can travel as far and as fast in the one direction as in the other during its pursuit of knowledge. Do I not know this only too well! But as the nature of these particular classes of Astral Beings is essentially evil, it follows that they are more often controlled by the evil intelligences with whom they are in affinity than by the Good, to whom they are antagonistic."

"What then," I asked, protects man on Earth from these Beings, since thou doth suggest they have the power to affect material things?"

"I said unto thee that under certain conditions they had the power. That is to say, they have it when there is a mortal brought into proximity to them in whose aura they find the highly magnetic essence of which I told thee before, an essence which supplies to them the link between the materiality of man and their own state, that subtle form of ether which, as I said unto thee, serves to hold in combination the material atoms of the human body, and

which, when it surrounds these beings, gives to them for the moment almost the density of mortals, so that they can bring their extraordinary magnetic power to bear upon mortal things. Thou thyself possessed this subtle essence in thine Earth life, and in its spiritualised form it is in thine aura now. It is a power whose use thou dost not dream of yet, but which can serve thee in Spirit life even as it would have served thee on Earth hadst thou but known how to use it. It was because the essence was present with thee that thou didst see the hands and faces, the figures even, of the strange creatures which hovered around thee and Jelal-ud-din during thy studies, and it is those mortals who possess this magnetic aura who have most to fear from the proximity of these Astrals."

"But," said I, "doth not the fact that the aspirations of mankind are towards Good rather than Evil, so that the preponderating influences around man tend to good, serve to protect him in a measure from evil?"

"Yea, thou art right," replied Mansur, "yet Evil is still a mighty power upon the Earth, and when thou hast steeped thy Soul deep in its pleasures, how hard it is to

(continued page 21)

The courses of action open when there is unwanted spirit influence.

A Guide to Mediumship

and psychical unfoldment

E. W. & M. H. Wallis

CHAPTER VI

OBSESSIONS: ITS CAUSES AND CURE

Continued from last issue —

Three Courses of Treatment.

When it is evident that a sensitive is under the influence of a spirit who either cannot or will not withdraw from the association, there is no reason for perturbation on the part of the medium or his friends. There are, as we have indicated, three courses open to them in dealing with such a case —

1st. Try to ascertain who the spirit is, what he wishes to do, and why he persists in exercising his control over the medium. Talk to him kindly, help him, reason with him, pray for and with him, carry out his wishes as far as they are reasonable, and enlighten him to the best of your ability.

2nd. Invoke the assistance of strong, helpful, healing spirits, and call in a healer who is also a clairvoyant, or a medium who possesses the

power to deal with undeveloped spirits, and build up the physical strength and the psychic nature of the sensitive and encourage him to resist and break the 'spell' that has been thrown over him.

3rd. This is the most important course, because it must be followed to some extent in every case, and is the one which we have already emphasized, viz, the medium must, by determined and persistent effort of will and spiritual aspiration, learn how to be confident, and *possess himself*, and *refuse* to be held in psychological captivity by, or be made the sport and plaything of, unseen beings. He should not surrender to the idea that he is 'obsessed'; or discuss the subject too freely with others, or weakly seek the sympathy and condolences of his friends, as all such admissions and recognitions

(continued page 28)

THE STRANGE STORY OF AHRINZIMAN

continued from page 19

shake it off! How difficult to rise to higher things! How bald and tame seem the joys of the pure and good!"

He sighed, and I could not help thinking that perhaps after all he was not so far as he imagined from all appreciation of those purer joys. Then the softer mood passed, and he turned to me again with the zest of a true teacher in expounding his views unto an eager pupil, and continued his discourse.

"Now that thou hast seen these Beings thou wilt not wonder that in calling such unto their aid the daring mortals who have sought to subjugate them are so often themselves destroyed by the very force they have called up. He whose will releases these Spirits from their bondage to the higher intelligences, in order that they may become the unseen tools with which he wreaks his animosity upon a fellow mortal, is apt to forget that he hath created a link between himself and these Astral Beings which he may be afterwards powerless to sever. Do you see how the restless throng are chafing already at the restraint put upon them? How they long to be at some

Hellish work again! Mark those great bags, like huge black spiders' webs, that some of them carry. See, I will suffer them to follow out the thought which hath come unto their minds."

Mansur waved his hand, and instantly the dark throng of human and semi-human Beings rushed upon the hideous animals around them, and despite their teeth and claws thrust a number of them into the great nets. Then, amidst much yelling and quarrelling they made a ring, and tumbling the savage creatures out of the bags pell-mell on the top of each other, prodded and buffeted them till the whole angry mass were tearing each other to pieces like a lot of hungry rats and wolves. As the creatures tore at one another the most frightful vapor arose, the most sickening odour, the most poisonous stench possible to imagine. I felt myself becoming stifled, and looked at Mansur to see whether he was playing some diabolical trick upon me. But he drew from his robe a long slender wand, and waving it slowly before us created a wind which blew the poisonous stench away."

(continued next issue)

"Man lives more in his internal than his external nature."

iscourses

from

The Spirit World

Dictated by Stephen Olin through Rev. R. P. Wilson, 1853

DISCOURSE VIII.

THE TRUE WORSHIP OF THE FATHER

Continued from last issue—

Man's nature sympathizes with itself — God's nature moves with deepest affection toward all his innumerable offspring in all worlds, in all states and conditions.

God is a Spirit, and that Spirit is Love, moving out from the Central Vortex of the Infinite Divine Heart. Love, expanding to the utmost limits of His being, embraces every effect of his volition, and every product of his wisdom. All beings are encircled by his radiant smiles, and all worlds receive his sustaining care. There is no heart in his wide dominions that feels not his sustaining power, and is not a receptacle of his affections.

God is a Spirit, and that Spirit is Wisdom. Use or adapt-

ation is a result of every effort — is a characteristic of every divine act. It was this element of God's nature that planned and constructed the universe. In producing this wonderful manifestation of himself, infinite skill was displayed in all things — in the atom teeming with life, and in the glorious orbs that move in the depths of immensity. God acts; and all things, obedient to his will, are attracted to their appropriate places in the grand System of Being. God wills; and Light, emanating from every central sun, pours its life-imparting beams upon all planets, and systems, and spaces in the realm of extension. God is a Spirit; yet there is no language that can convey more than a faint conception of that Superlatively Glorious

DISCOURSES FROM THE SPIRIT-WORLD

Being, "who dwelleth not in temples made with hands," and whom even the "heaven of heavens can not contain." Such a being is presented to man's affections as the proper object of veneration and love.

II. The *second* part of our subject contemplates the relations existing between the creature and Creator, or between all intelligent beings and God. In order to perform correctly the uses of existence, mankind must become familiar with the relations subsisting between Cause and Effect. In the former part of this discourse, it was observed that man was formed in the Divine Image. Hence God being the Producer, man sustains to him the filial relation, while He holds the relation of Paternity. Thus God is the "Father of the spirits of all flesh." Again, as the law or mode by which intelligent beings are introduced into conscious existence is unoriginated, having eternally existed as a principle in the Divine Essence, it follows that the relation formed or anteriorly existing, must remain as lasting in the future as its principles have been enduring in the past. As

Divine Love and Wisdom, in producing separate individualities, designed a certain end or result, and as the agencies to accomplish this purpose existed as immutable laws in the Eternal Spirit, this end must assuredly be attained in the "dispensation of the fullness of times."

III. In the third place, we were to consider the "worship" demanded by the Father, and prompted by the properly developed human affections. As the rain-drop tends to the ocean, its source, and as the dark side of the earth is constantly turning to the sun, so the spirit of man, uninfluenced by opposing circumstances, naturally seeks its rest and enjoyment in the bosom of its source and Father. Filial love is a normal element of man's nature; it is self-conscious of its divine paternity, and seeks its only satisfying portion in the streams of affection which gush from the heart of celestial love. Intermingling with these, by a law of spiritual affinity, the soul exclaims, Abba, Father! and feels the witness within itself that it is a "child of God."

(continued next issue)

Divine Love is pure understanding.

—The Wise One

NINTH ANNIVERSARY SERVICE

continued from page 13

and joy, and harmony, and peace, then you will experience those realms ever in keeping with your own merit in life. But if you do not gain control of the mind, if you do not make some effort to place your mind pointedly and fixedly upon the object of your choice until only the essence remains, then you will have a constant panorama of things to view and to experience.

Time and again the friends have stated — to be in the world and never a part of the world. To learn to be with a person, place, or thing and never a part of the person, place, or thing. That's when you truly express your individuality, that's when you truly experience freedom. So often we go out into this world and we say we are feeling fine until we met such-and-such a person, we were feeling fine until such-and-such a thing happened. But we didn't have to meet that person, we didn't have to have that experience, if we had some degree of control of our own mind. Life, and our reality of life, is dependent on whatever we choose. So if you choose

to make your reality one filled with the joy, and beauty, and wonder of life itself, then that's the way your life will be. But, if in thinking of the possibility of that new way of thinking, you say, that's fine — except, or but — when you make that statement, you are

*... the only obstruction
between us and the eternal
realms is the unwillingness
of making the effort to still
the human mind.*

not able to create your own reality consciously by your own volition and experience that goodness of life. There is but one obstruction between us and the infinite eternal spiritual realms, the only obstruction is the mental world. It is our mental world, our thoughts, that are filled with so much contradiction, so much discord, and so much variety, that we cannot see clearly to those higher realms of consciousness. That is the only obstruction between us and the eternal realms, the unwillingness of making the effort to still the human mind. There is, I assure you, no other obstruction between you and your eternal spirit. □



DIVINE HEALING PRAYER

I accept that the Divine Healing Power
Is removing all obstructions
From my mind and body
And is restoring me to perfect
Health, wealth and happiness.
My heart is filled with gratitude
For the Divine Law of Acceptance
That is healing both present and absent ones
Who are in need of help.
Peace, the power that healeth,
Is guiding my thoughts, acts and deeds,
As God and I go hand in hand
Living a life of joyful abundance.



VIEWS OF OUR HEAVENLY HOME

continued from page 8

the sky — you inevitably acquire a foretaste of the fields of usefulness which will forever open before you, as a philanthropist, a philosopher, a scientist, an orator, a traveler, and a lover of mental freedom and eternal truth.

If you believe that the time will ever come, in any of the future cycles of eternity, “when every knee shall bow” at one and the same time, and if you believe that “every tongue shall confess,” and “every eye see,” and “every mind comprehend,” the whole truth

and all be as one, “knowing the Lord from the least to the greatest” — without requiring the intervention of an incomprehensible miracle, which an unchangeable God never can perform — if you believe this, then you have little knowledge of human nature, less comprehension of the inflexible laws of everlasting progression, and most limited information concerning the harmonious system of government which flows from the hearts of Father God and Mother Nature.

(continued next issue)

*There is a power greater than I
Expressed through all the earth and sky,
Its many forms we see without
And wonder why so many doubt.
This God of Love the humble know,
For they have found the greater goal
Which all may have if they but seek
To help the lost, the sad and weak.
Thy will I find expressed divine
When all of life is seen as mine
And I am ready and willing to share
The part of me that's known as care.*

The Wise One

Spiritual Healing

by Britt Toquinto*

Self-thought is very destructive. No consideration is made of anyone but self. Self reigns supreme. It can go so far that sickness begins. We don't understand why we suddenly have an upset stomach. We get pimples, fever blisters, headaches, etc. Why do we do that to ourselves? Because we are blinded with self, self, self.

We can stop these thoughts at any time we want to and when we have suffered enough, we will. Why do we have to wait so long before we correct our thoughts? The brain has been our ruler for so long and making changes is so difficult because it takes so much energy and effort.

However, stop for a moment and just think a bit.

Our whole being is one big mass of energy. The heart pumps second by second with energy. The blood pulsates through our veins second by second with energy. Our brain, kidneys, lungs, every bit of our body works with energy, so, of course, we are one whole big body full of energy which can be used for a good purpose at any given moment.

So let us stop thinking about self and turn this wonderful energy to work which God, and only God, gave us to use and God, and only God, can take away. So don't waste energy on self. Turn it around and use it to a good purpose and wonders will take place in our lives. Our health, wealth and happiness will improve a thousand times. □

*Editor's Note — The SENTINEL extends its appreciation to the many students of the Serenity concept of Spiritualism who contribute their articles to this magazine, sharing their understanding with our readers. Student articles are recognized by an asterisk.**

A GUIDE TO MEDIUMSHIP

continued from page 20

tend to strengthen the impression that he is a captive and powerless to resist. He should not go to this, that and the other person for advice and 'cure' — the power to overcome is within. 'I can and will be free' should be his affirmation, strongly felt and boldly proclaimed, and then he will speedily say 'I am free,' and know that it is true.

As distance on the spirit side is more a matter of state than geography, the psychic must strive to attain a higher degree of lucidity—to get away from the plane of haunting, vicious, earthly or vindictive spirit people by rising above it, as to be unaffected by those denser vibrations and respond to the more subtle and spiritual forces. The purpose of development can best be served when the sensitive, by sincere thought and earnest aspiration, prepares himself for the highest and purest baptisms of spiritual illumination and learns to inflexibly hold himself independent of all conditions save those to which he voluntarily opens his consciousness for wise guidance.

To The Pure All Things Are Pure.

Very much depends upon the objects entertained by the medium and the sitters, as also

upon the character and intentions of the spirit who seeks to manifest his presence; but, on general lines, where people of average intelligence and rectitude seek communion with those they have known and esteemed, or loved, the results are almost invariably beneficial. There is every reason why this should be so if the common-sense precautions are observed of keeping a level head, exercising patience, exhibiting unselfishness and sincerity, and desiring good spiritual counsel and fellowship. The rational course to follow is assuredly that of avoiding the extremes alike of credulity and sceptical incredulity, but letting the spirits do their best, and then collating the facts observed and drawing conclusions. Care, patience and perseverance will save both mediums and inquirers from many misconceptions and enable them to avoid the errors of others. Above all, mediums should observe their own feelings, study their own experiences, try to understand and cooperate with the spirits, but never yield servile or slavish service, nor permit themselves to be swayed by flattery nor dominated by any spirit who claims obedience, poses as an 'authority,' or refuses to recognize the rights of others. (*continued next issue*)

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A WANDERER IN THE SPIRIT LANDS

continued from page 4

refreshment to spring up around their paths.

I descended to this dreary waste of sand, and took a narrow path which seemed to lead to the hills on the other side. The load I carried had now become almost intolerable to me and I longed to lay it down — but in vain; I could not for one moment detach it. The hot sand seemed to blister my feet as I walked, and each step was so labored as to be most painful. As I passed slowly on there rose before me pictures of my past and of all those whom I had known. These pictures seemed to be just in front of me and to float in the atmosphere like those mirages seen by earthly travelers through the desert.

Like dissolving views they appeared to melt into one another and give place to fresh scenes. Through them all there moved the friends or strangers whom I had met and known, and the long forgotten unkind thoughts and words which I had spoken to them rose up in an accusing array before me — the tears I had made others shed — the cruel words (sharper and harder to bear than any blow) with which I had wounded the feelings of those around me. A thousand hard unworthy thoughts and

selfish actions of my past — long thrust aside and forgotten or excused — all rose up once more before me, picture after picture — till at last I was so overwhelmed to see what an array of them there was, that I broke down, and casting my pride to the winds I bowed myself in the dust and wept bitter tears of shame and sorrow. And where my tears fell on the hot dry sand there sprang up around me little flowers like white stars, each little waxy blossom bearing in its heart a drop of dew, so that the place I had sunk down upon in such sorrow had become a little oasis of beauty in that weary desert.

I plucked a few of those tiny blossoms and placed them in my bosom as a memorial of that spot, and then rose to go on again. To my surprise the pictures were no longer visible, but in front of me I beheld a woman carrying a little child whose weight seemed too much for her strength, and it was wailing with weariness and fear.

I hurried up to them and offered to carry the poor little one, for I was touched by the sight of its poor little frightened face and weary drooping head. The woman stared at me for a moment and then put the little one in my arms, and

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Serenity Students

*by Patricia Graves**

We can be our own worst enemy or our own best friend. It's amazing what we do to ourselves. We picture ourselves conforming to a particular image, and as this image, we can only express a certain way for our mind has compared and judged how people act or should act.

Whatever we have created as our self-image, our minds attach to, and we then follow out the dictates and judgments we have formed of ourselves. This identification of self is a mental image that we see every day, and depending on our view, we condemn it or praise it, or if anyone dares to correct our expression, we become angry for we have taken the correction as a threat to our self-image, which we call in The Living Light philosophy, self-preservation.

These images we have taken years to form and our minds have created thoughts

through which our soul can express. Many of these thoughts are very limited, such as, thoughts of success. Our minds have collected all data that it has computed as success and formed a thought that if we do this and that a certain way, then we will have success. But success or anything else we desire isn't, in truth, limited to our conception of it. So we find ourselves very frustrated trying to conform to our old thought patterns, because we let our minds try to control people, places and things.

When we try to accept putting our lives in the care of a higher power, our minds become very threatened and filled with fear for the self-image and self-preservation tapes start to rise in defense. It takes a lot of persistence to create a new reliance in God from our own limited minds. □

A WANDERER IN THE SPIRIT LANDS

continued from page 30

as I covered him over with a part of my robe the poor tired little creature sank into a quiet sleep. The woman told me the child was hers, but she had not felt much affection for it during its earth life. "In fact," said she, "I did not want a child at all. I do not care for children, and when this one came I was annoyed and neglected it. Then, as it grew older, and was (as I thought then) naughty and troublesome, I used to beat it and shut it up in dark rooms, and was otherwise hard and unkind. At last when it was five years old it died, and then I died not long afterwards of the same fever. Since I came to the spirit world that child has seemed to haunt me, and at last I was advised to take this journey, carrying him with me since I cannot rid myself of his presence."

"And do you even yet feel no love for the poor little thing?"

"Well, no! I can't say I have come to love it, perhaps I never shall really love it as some mothers do, indeed I am one of those women who should not be mothers at all — the maternal instinct is, as yet at all events, quite wanting in me. I do not love the child, but I am sorry now that I was

not kinder to him, and I can see that what I thought was a sense of duty urging me to bring him up properly and correct his faults, was only an excuse for my own temper and the irritation the care of him caused. I can see I have done wrong and why I did so, but I cannot say I have much love for this child."

"And are you to take him with you through all your journey?" I asked, feeling so sorry for the poor little unloved thing that I bent over him and kissed him, my own eyes growing dim as I did so, for I thought of my beloved on earth and what a treasure she would have deemed such a child, and how tender she would have been to it. And as I kissed him he put his little arms around my neck and smiled up at me in a half-asleep way that should have gone straight to the woman's heart. Even as it was her face relaxed a little, and she said more graciously than she had yet spoken:

"I am only to carry him a little farther I believe, and then he will be taken to a sphere where there are many children like him whose parents do not care about them and who are taken care of by spirits who are fond of children."

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In Our Thoughts

Irene C. Bailey
Brother
Bubba
Daniel Carrillo
Edmund Carrillo
Tula Carrillo
Orville Cavender
Francis M. Gelardi, Jr.
Aunt Gertrude
Isa Goodwin

Jonquil
Elizabeth Kubat
Erick Othberg
Greta Othberg
Shelieka
Snowflake
Carlotta Sosa
Britta Uppstrom
Esther Yavneh

*To send a helpful thought of joy and light to those you love
who have passed to the higher life, list their names in this column.
Donation of one dollar per name is requested.*

A WANDERER IN THE SPIRIT LANDS

continued from page 32

"I am glad to think that," I said, and then we trudged on together for a bit farther, till we reached a small group of rocks where there was a little pool of water, beside which we sat down to rest. Presently I fell asleep, and when I awoke the woman and the child had gone.

I arose and resumed my way, and shortly after arrived at the foot of the mountains, which pride and ambition had reared. Hard, rocky, and precipitous was the pathway across them, with scarce foothold to help one on, and oft-times it seemed as though these rocks reared by selfish pride would prove too difficult to surmount. And as I climbed I recognized what share I had had in building them, what atoms my pride had sent to swell these difficulties I now encountered.

Few of us know the secrets of our own hearts. We so often deem that it is a far nobler ambition than mere self-aggrandisement which inspires our efforts to place ourselves on a higher level than our fellow men who are not so well equipped for the battle of life.

I looked back upon my past with shame as I recognized one great rock after an-

other to be the spiritual emblems of the stumbling blocks which I had placed in the path of my feeble brothers, whose poor crude efforts had once seemed to me only worthy of prompt extinction in the interests of all true art, and I longed to have my life to live over again that I might do better with it and encourage where I had once condemned, help where I had crushed.

I had been so hard to myself, so eager ever to attain to the highest possible excellence, that I had never been satisfied with any of my own efforts — even when the applause of my fellows was ringing in my ears, even when I had carried off the highest prizes from all competitors — and so I had thought myself entitled to exact as high a standard from all who sought to study my beautiful art. I could see no merit in the efforts of the poor strugglers who were as infants beside the great master minds. Talent, genius, I could cordially admire, frankly appreciate, but with complacent mediocrity I had no sympathy; such I had had no desire to help. I was ignorant then that those feeble powers were like tiny seeds which though they would never develop into anything of value on earth, would yet blossom into the perfect

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Children's Corner



When we are in peace we have no thoughts of self. We are grateful for what life has brought us.

Michael Field, Age 9

Red is the color that stands for healing and action and it also means the color of the hands.

Lewis Gordon, Age 5

Red stands for action and healing. Pink stands for divine love. Light blue stands for peace. dark blue stands for loyalty. Purple stands for understanding. The foot is understanding (Purpel). The hand is action (red).

Stacey McKenzie, Age 9½

I do well in school some times because I work hard so I can go to fourth grad but some times I day dream. But I try not to very much. And some times I get in trouble but then I say my affirmatton.

Ayanne Wright, Age 8

Your always thinking of something. Sometimes your not aware of it. Theres never a time when your not thinking of somthing. A lot of times people will ask you what your thinging you'll tell them or say I don't no. And Because your not aware of what you thinking. The way you become aware of you thoughts is by standing gaurding.

Patrice Karlsen, Age 11½

I am very happy that I am a part of the Serenity Church. Serenity is a good church because it teaches you good laws. In this Sundays lecture Mr. Goodwin said that your adversities become your attachments. And if you make judgments they can backfire. You can learn laws from the judgments, but you can set bad laws into motion. If you are in peace and you have acceptance you can set good laws into motion.

Lisa Toquinto, Age 12

In keeping with Serenity's policy to encourage expression by all its students, this column contains the unedited articles submitted by the children attending our children's philosophy classes. — Editor

A WANDERER IN THE SPIRIT LANDS

continued from page 34

flower in the great Hereafter. In my early days, when success first was mine, and before I had made shipwreck of my life, I had been full of the wildest, most ambitious dreams, and though in later years when sorrow and disappointments had taught me somewhat of pity for the struggles of others, yet I could not learn to feel true cordial sympathy with mediocrity and its struggles, and now I recognized that it was the want of such sympathy which had piled up high these rocks so typical of my arrogance.

In my sorrow and remorse at this discovery I looked around to see if there might be anyone near me weaker than myself, whom it may not be too late to assist upon his path, and as I looked I saw above me on this hard road a young man almost spent and much exhausted with his effort to climb these rocks, which family pride and an ambition to rank with the noble and wealthy had piled up for him — a pride to which he had sacrificed all those who should have been most dear. He was clinging to a jutting-out portion of rock, and was so spent and exhausted he seem-

ed almost ready to let go and fall.

I shouted to him to hold on, and soon climbed up to where he was, and there with some difficulty succeeded in dragging him up to the summit of these rocks. My strength being evidently double his, I was only too ready to help him as some relief to the remorse I now felt at thinking how many feeble minds I had crushed in the past.

When we reached the top and sat down to rest, I found myself to be much bruised and torn by the sharp stones over which we had stumbled. But I also found that in my struggles to ascend, my burden of selfish pride had fallen from me and was gone, and as I looked back over the the path by which I had climbed I clothed myself anew in the sackcloth and ashes of humility, and resolved I would go back to earth and seek to help some of those feebler ones to a fuller understanding of my art. I would seek as far as I could to give them the help of my higher knowledge. Where I had crushed the timid aspiring soul I would now encourage, where my sharp tongue and keen wit had wounded I would strive to heal.

(continued next issue)

Ghost Land

RESEARCHES INTO THE MYSTERIES OF OCCULTISM

Translated and Edited by Emma Hardinge Britten, 1897

CHAPTER III — PROFESSOR MUELLER, THE GREAT
SCIENTIST AND MATHEMATICIAN. Constance — The
Victim — How a Flying Soul Becomes an Immortal Spirit.

Continued from last issue—

“O, Constance! where have you been?”

“Where I shall some day meet you, my young paladin — in the land of light, for an entrance to which my soul has yearned ever since I could look up from the chill world of materialism, and feel that it must be vitalized and fired by a world of Spiritualism. Yes, Louis, I know now the secrets of your nightly wanderings—and I, too, can traverse space. I, too, can commune with the soul of things, and in enfranchised liberty the inner self of Constance can roam the spheres of infinity and pierce the secrets of eternity.”

“Alas!” I murmured, and then, unable to explain even to myself the unspeakable grief that filled my heart, I hung my head, and walked on silently by the side of the poor

enthusiast.

For several weeks Constance Muller lived in the ecstasy of a pioneer who has discovered a new world, and deems himself its sovereign. I never could convey to her, in language, my own deep sense of man's inaptitude to commune with worlds of being at once foreign and repulsive to his mortality; but she saw, and in her wonderfully sympathetic nature appreciated the emotions I could not shape into words. In the glory of triumphant power over and through the invisible, however, the neophyte could not share the thoughts which some years of experience had forced upon me as convictions; but, ah me! why should I have wished to hasten the eclairsissement? It came soon enough, or rather, too soon, too soon! I was never present at the seances

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FABLES for young and old

THE WOOD & THE CHOPPER

A Woodchopper one day went out to the forest and looked around at the Trees. Then he hung his head and appeared very sad. The Trees, seeing how miserable he was, said, "What's the matter, old man, is there anything we can do to help you?"

"I only want a little piece of wood to make a handle for my axe," said the Chopper.

"Why, that's easy," said the Trees, and they all voted that they should give him a fine piece of strong tough ash to make a handle.

No sooner did the Chopper fit his handle into his axe than he started to chop and hack all around him, cutting down most of the best Trees in the forest.

An old Oak Tree turned around to the Beech Tree and said very sadly, "Well, I suppose we deserve to have this happen to us because we were such fools as to try to please a Chopper."

The Point: You are very likely to be the loser if you try to please an enemy.

SENSE

I think I've got it figured out
You know, what life is all about
It makes a lot of sense to me
To accept responsibility
For everything I am today
For having made my life this way.

It makes a lot of sense to me
To accept everything in life I see
To put goodness in all I think and do
And to look ahead at life anew.
That's what life is all about for me
And it is going to set me free.

—Beverly Houser

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in which Constance took part, nor were any of the other "lucid subjects" known to me, hence I never knew what transpired. The Brothers had many phases of spiritual communion among them, and though, thanks to the indulgent care of my teacher, I learned more than any of the other "sensitives" were permitted to know during their terms of initiation, I was aware that there were vast theatres of transcendental knowledge to be traversed, into which few if any mortals had been as yet fully inducted.

To every seance a formulae was attached in the shape of oaths of secrecy, so tremendous that those who were sincere in their belief were never known to break them. That any part of the weird services conducted in these meetings should be subsequently revealed to the world is the best proof that the neophytes have ceased to be sincere or to regard their vows of silence as binding. At the time of which I write, I was deeply in earnest, and regarded the knowledge I had acquired as the most sacred that could be communicated; hence I never questioned Constance concerning her experiences, although I too well divined their nature.

As months glided on, I found most certainly that the spirit of this poor victim had been trained to become a "flying soul," and was, at most of the seances she attended, liberated for some purposes which I could only guess at.

Whatever these were, they soon began to affect her health and spirits. She pined away like a flower deprived of light and air. Frailer and more ethereal grew that slight, sylph-like form; more wan and hollow waxed the once tinted cheek and lips day by day.

Her large, blue eyes became sunken and hollow, and her curling locks of pale gold seemed like a coronet of sunbeams, already entwined to circle the brow of an eternal sleeper. At every seance she attended, her spirit, attenuating like a thread of long-drawn light, invariably floated away, as its first and most powerful attraction, to whatever place I happened to be in; sometimes poring over my books in my quiet little chamber; sometimes dreamily watching the ripples of the dancing fountain which played in the college square; not unfrequently wandering in the arcades of the thick woods that skirted the town; and at times stretched on the grass, watching, but

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"say so" or external authority; he appealed to Father-God and to Mother-Nature. And I am compelled to be as true to the light within me; as free, from outward standards of judgment.

Senex speaks of the "host of Bible-scoffers, Sabbath-breakers, and law-destroyers" as being worthy only of a place by themselves; and he boldly intimates that they should be peremptorily rejected by the world as so many enemies to its righteousness! But, seriously, would it not be well for truth's sake to remember that these very anathematized individuals are the Temperance men, the Anti-Slavery men, the Peace men, the Anti-Superstition, the Anti-Bigotry men, of this wonderful age? They head every grand reform. They lead in all the soul-developing and nation-revolutionizing principles and thoughts of this century. These men and these women are earnest. They believe in the eternal Father-God; and they work because they

believe — because they know. They ignore the Church for its barrenness and bigotry. These are the spirits who lead in the bravest and self-denying enterprises of the day. As a public teacher recently declared — "the skepticism of these minds is not flippant. It is not a peculiarity alone of radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. It is calm, abiding earnest."

Strange, is it not, friend Senex, that all the great social and spiritual and theological Reforms of this day should be commenced and prosecuted by the so-called "Infidels?" It was this magnanimous independence, this conscientious breaking away from established forms and the "say sos" of prevailing authorities, which originally offended the pious Jews when Jesus went forth to preach fresher forms of spirituality and reformation. This infidelity caused the noble Nazarene to be anathematized, and then crucified.

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*The chains of bondage are suppression;
The wings of freedom, expression.*

—The Wise One

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never entering into, the merry sports of the youths of my own age, with whom, as companions, I had lost all sympathy. At home or abroad, alone or in the midst of a crowd, wherever I chanced to be, when the enfranchised soul of the beautiful Constance broke its prison bonds and went free, save for the magnetic spell of her operators, it invariably sought me out, and like a wreath of pale, sunlit mist, floated some two feet above the ground in bodily form and presentment before me. Accustomed to the phenomenon of the "double goer," this phantom neither surprised nor disturbed me. My spiritual experiences enabled me to perceive that during the few moments that the spirit of the "sensitive" was passing into the magnetic sleep, and before her magnetizers had yet full control of her, the instinctive attractions of her nature drew her to the boy whom she had already discovered to be her worshipper, the only being, perhaps, to whom she was drawn by the ties of affection, with which her loving nature was replete. All this I knew, and should have rejoiced in had not the phantom of the victim presented unmistakable tokens of being a sacrifice, and

that an unpitied one, to the dark magians with whom she was so fatally associated.

In the vision of the "flying soul" of Constance, there was no speculation in the fixidity of the lustrous eyes; the form reposed as if on air, and the long, sunny curls would almost sweep the ground at my feet; but the look of hopeless sorrow and blank despair, which had grown to be a permanent expression on her waking features, was even more piteously depicted on the magnetic shade. She did not see me, touch, or know me, but the bruised spirit fled unconsciously to the shelter of the only presence that would, if it could, have saved her, and then passed away, to do the bidding of the remorseless men that had possessed themselves, as I then thought, of her helpless soul.

One evening, when we had been strolling out together, and had sat on a lone hill side, watching the sinking sun setting in gorgeous, many-colored glory over the outstretched gardens, meadows and plains beneath, Constance broke a long silence by exclaiming in low yet passionate tones: "Louis, you think the men who have entrapped us, both body and soul, in their foul, magical meshes, are good and

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pure, even if they are cold and ungenial in their devotion to their awful studies. Louis, you are mistaken. I bear witness to you as the last, and perhaps the only act by which I may ever more serve you on earth, that some of them are impious, inhuman, and, oh, heaven, how monstrously impure!"

"Constance, you amaze me!"

"Do not interrupt me, Louis. I am injured past all reparation. You may be snatched from the vortex which pollutes the body and blasts the soul; but for me, oh, would the end were come!"

The indescribable tone of anguish in which this lament was uttered, pierced me to the quick.

I threw myself at the feet of the beautiful lady, protesting I would die to save her. For her sake, to do her good or even to pleasure her, I would crush the whole nest of magicians as I would so many

wasps. I would kill them, denounce them to the authorities — anything, everything she bid me do. All I asked was to be permitted to save her.

To this wild rhapsody the low tones of the gentle Constance only responded in stifled whispers, entreating me to be still, calm, patient, and to be assured that neither I nor any other living creature could be of the slightest assistance to her. "I have seen the end," she added, when she had succeeded in calming me," and I know that, impatient as I am for its coming, it will not be long delayed. I shall enter into the realms of light and glory, for these dreadful men have only abused my helpless spirit so long as it is imprisoned in my weak body and its connecting forces; they have not touched its integrity, nor can they maintain their hold upon it one instant after it has severed the chain which binds the immortal to the mortal. When that is broken I shall be free and happy."

(continued next issue)

*Man's attitude toward that with which he is involved
is a direct reflection of his level of growth.*

— The Wise One

✦ **humor is the salvation of the soul** ✦

A lot of people are already working a four-day week; it just takes them five or six days to do it.

—Valley-Lode Mechanical Contractor's News

The Living Light Philosophy: Procrastination is the theft of all time.



SERENITY EVENTS

DINNER PARTY: JULY 19, 1980 at 6:30 p.m.

Italy will be the theme of Serenity's July dinner party. All are cordially invited to attend on Saturday, July 19 at the American Legion Log Cabin in San Anselmo. The social hour will begin at 6:30 p.m.

BAKE SALE: July 26, 1980 — all day

The monthly bake sale will be held at the Big G Super Market, Harbor Drive, Sausalito. We look forward to seeing you there.

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